

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

FIVE DAYS OF HAJJ

Compiled by
DARUT - TASNEEF LTD.



SIDDIQI TRUST
NASIM PLAZA NISHTER ROAD,
KARACHI-74800 PAKISTAN

Publication No. 28

INTRODUCTION

By

DR. JAMEEL JALBI
Ph.D., D.LIT.

Ex-Vice Chancellor, University of Karachi

Siddiqui Trust(Regd.) has come into existence as a reformatory preaching institution. All its management is vested in a group of young traders who are neither affiliated to any political party nor do they attach any importance to sectarian differences.

The objective of the Trust is to supply literature of reformatory and religious value in a simple and lucid style to young students housewives and busy businessmen.

It is heartening to observe that Siddiqui Trust has been successful in its objective and its journals have acquired a demand throughout the country within a short span of time.

Besides publishing journals in Urdu, Sindhi, Gujarati, Bengali, Pushto, Balochi, Burmese, Persian and Arabic, booklets in English have also been brought out which would not only be popular amongst the educated countrymen but will also open new vistas of religious knowledge in the outside world.

Siddiqui Trust has a programme to publish in future booklets in Swahili, Brahwi and French. This shall be a great service indeed.

With the blessings of Almighty Allah, a task suited only to government or a big organisation has been undertaken by this Trust---"Verily, He bestows upon the best the honour of service unto Him".

T a l b i a h

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ
إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكُ لَا شَرِيكَ لَكَ

TRANSLITERATION

Lab-bai-ka al-laa-hum ma lab-baik.

Lab-bai-ka laa sha-ree-ka la-ka lab-baik.

In-nal ham-de wan-ni'-mata la-ka wal-mulk.

Laa sha-ree-ka-lak.

TRANSLATION

Here I am. O God, here I am

At Your service here I am I

You have no Partner ;

Here I am at Your service.

Verily to You belong all Praise.

and Benevolence, and

the Sovereignty.

You have no partner I



There are two types of religious rites concerning pilgrimage to BAITULLAH, namely, the Hajj and 'Umrah. Hajj is performed from the 8th to the 12th of Zilhijjah (the 12th month of the Muslim Calendar) and not on any other days, while 'Umrah can be performed at any time and in any month excepting the five days of Hajj. The formalities and directives relating to Hajj and 'Umrah come into force with the pronouncement of Talbiyah, the putting on of *Ihraam*, offering two Raka'at of *Ihraam* prayer, and then forming intent (Niyyat) for Hajj.

There are three kinds of Hajj according to one's Niyyat, namely :—

- (1) Hajj only, (2) 'Umrah as well as Hajj with the same *Ihraam*, and (3) 'Umrah and then taking off *Ihraam* followed by Hajj with another *Ihraam*.

One can make his choice out of the three, which are respectively known as *Ibraad*, *Qiraan* and *Tamatto'*. In the case of the first two, the pilgrim continues to wear *Ihraam* till the completion of Hajj. In the last case, he takes it off after performing 'Umrah and puts it on again on the first day of Hajj, that is the 8th Zilhijjah.

How to put on *Ihraam* :

One should first take a bath by means of a shower, or by pouring water on one's body from the vessel, and not in a bath tub. Only ablution is also sufficient provided bath is not due. Before taking bath, it is a Sunnah to prune the nails, trim the moustache, remove hair from the under-arms and the public area, and to have a haircut according to one's normal practice or to comb the hair. *Ihraam* comprises two sheets of unsewn cloth, one is used as the

waist cloth and the other for covering the upper part of the body. It is Sunnah to offer two *Raka'at* prayer after putting on *Ihraam* but not at the time when it is prohibited to offer prayers. At the time of offering his prayer, the head should be covered with the upper sheet of cloth because *Ihraam* directives which require keeping the head un-covered, are not applicable at this stage. After offering the *Ihraam* prayer, one has to express his intention for Hajj of any of the three types. The obligations of *Ihraam* begin with the utterance of the words of *Talbiah*. One should, therefore, uncover his head immediately before uttering *Talbiah*.

Restrictions of *Ihraam* :

For Males :—To put on stitched or knitted garments made on the pattern of common dress, to cover the head or the face, to kiss and/or embrace or make love, or make any reference to love-making are forbidden for males. Other restrictions pertain to the use of perfume, cutting or removing of hair from any part of the body, pruning of nails, cutting of tree or pulling out a blade of grass, starting a quarrel and/or an argument, hunting or helping a hunter, destroying vermins from the body or clothes, or killing of locust.

For Females :—It is forbidden to cover the face, but in the presence of strangers a veil should be used which should not come into contact with the face. Females should remain in their usual (stitched) clothes and keep their head covered. They are permitted to wear ornaments, gloves, and socks. They can make *Niyyat* for *Ihraam* during the period of menstruation but to offer the two *raka'at* prayer of *Ihraam* in such condition is *haraam* (strictly forbidden) for them. All other restrictions except those specifically pertaining to males are equally applicable to females.

A woman cannot proceed for Hajj without her husband or a *Mahram*. If a woman has period during Hajj days, she should comply with the regulations of Hajj other than *Tawaaf* of Holy Ka'bah. *Tawaaf-i-Izaafa* should be performed after attaining ritual purification.

If she has time for four Tawaaf of Holy Ka'bah before commencement of the period, she should perform such Tawaaf.

Menstruating women can make Niyyat for Ihraam but offering by them of two Raka'at of Ihraam prayer is prohibited.

On entering Mecca :—The first religious duty of one who enters Mecca from outside its precincts is to go to *Masjid-ul-Haraam* and perform *Tawaaf*, that is going round the Ka'bah. After *Tawaaf*, two *Raka'at* prayer pertaining to *Tawaaf* are *Wajib*. It is Sunnah to offer the two Raka'at near *Maqaam-i-Ibrahim* (the Station of Abraham).

After *Tawaaf*, it is commendable (*mustahab*) to proceed to Zamzam and to have a drink from it facing Baitullah, with invocations for fulfilment of one's virtuous purposes. After the drink from Zamzam, *Sa'i* is performed between Safa and Marwa, the two small hillocks near *Masjid-ul-Haraam*. The literal meaning of *Sa'i* is to run. In the terminology of Shariah, to make seven rounds between Safa and Marwa in the prescribed manner, is called *Sa'i*. It is done in emulation of the particular movements of Hazrat Hajirah, the mother of Hazrat Isma'il (*alaihis salaam*), in search of water. *Sa'i* is essential in the case of Hajj as well as 'Umrah.

The Five Days of Hajj :

The First Day—The 8th Zilhijjah :—The pilgrims have to proceed to Mina in *Ihraam* before Zuhr prayer.

The Second Day—The 9th of Zilhijjah :—On this day, pilgrims have to perform the most important and fundamental duty of Hajj, without which there can be no Hajj. After sunrise when there is sufficient sunshine, the pilgrims have to set out from Mina for 'Arafaat and stay there until sunset, engaged in prayer and devotion, combining *Zuhr* prayer with advanced 'Asr prayer under the Imam in the Moque of Numairah ; and deferred *Maghrib* prayer with 'Isha prayer.

The Third Day—The 10th of Zilhijjah :—The pilgrims have to perform on this day several *Wailbaat* and *Faraiz* of Hajj. That is

why they are exempt from offering *'Id-ul-Azha* prayer. The first *Wajib* is the *Waqoof* (stay) in Muzdalifa, the duration of which is from the sunset of the preceding day upto a little before the rising of the sun. A short while before sunrise, a period of time just sufficient to offer two Raka'at of Fajr prayer and post-prayer supplication, one has to proceed to Mina from Muzdalifa. This is the second *Wajib*.

Rami at *Jamrat-ul-'Aqba* is the third *Wajib* on the 10th Zilhijjah. It is Sunnah to perform it before midday. Pilgrims have to perform *Rami* by throwing seven pebbles, one at a time, at *Jamra-tul-'Aqba* only. *Rami* is observed in memory of the praise-worthy action of Prophet Abraham (Ibrahim *alaihis salaam*) when he took his son Hazrat Isma'il for offering him as sacrifice, and Satan tried to mislead him at three different places. Hazrat Ibrahim repulsed Satan by throwing pebbles at him every time.

Sacrifice of an animal is the fourth *Wajib* on the 10th of Zilhijjah. It is *Wajib* for a *Qaarin* or *Mutamattee'* that, after being free from *Rami*, not to have their heads shaved or to have a haircut until they first comply with the *Wajib* of offering an animal in sacrifice. Offering sacrifice is not *Wajib* for a *Mufrid* who puts on *Ihraam* for Hajj only. For him, it is only commendable (*Mustahab*). It is in order for him to have his head shaved, or to have a haircut, without offering an animal sacrifice.

Halq or *Qast* is the fifth *Wajib* on the 10th Zilhijjah. After offering the sacrifice, it is *Wajib* to have one's head shaved or have at least one-fourth of it shaved, but it is not particularly necessary to do so on the 10th itself. It may be done at any time upto the 12th Zilhijjah. One continues under the restrictions of *Ihraam* for such length of time as one does not have his head shaved or have a haircut.

In case one has his head shaved or has a haircut on the 10th of Zilhijjah, he is relieved from *Ihraam* restrictions. It will be permissible for him to wear stitched clothes, to use perfume, and to prune his nails. All other normally permissible things become

lawful, but kissing and embracing or making love with one's wife do not become lawful during stay at Mina.

Tawaaf-i-Ziyarat is the most important duty on the 10th of Zilhijjah. Besides *Ihraam*, there are only two fundamental and *Farz* obligations of Hajj. The first is *Waqoof-i-'Arafaat* on the 9th and the second is *Tawaaf-i-Ziyarat* on the 10th of Zilhijjah. According to Sunnah, *Tawaaf* is to be performed after being free from *Rami*, sacrifice, and *Hala*, but the *Farz* stands discharged even if *Tawaaf-i-Ziyarat* is performed prior to all these. The most preferable time for *Tawaaf-i-Ziyarat* is the 10th of Zilhijjah, but it is permissible upto any time before the sunset on the 12th of Zilhijjah.

The Fourth Day—The 11th of Zilhijjah :—Out of the *Wajibaat* of Hajj, there now remain a few simple duties. One is to stay on at Mina for two or three days and to perform *Rami* after midday at all the three *Jamaraat*. It is Sunnah to stay during the nights in Mina, while according to some it is *Wajib*. It is forbidden to spend the nights outside Mina whether in Mecca or elsewhere.

The Fifth Day—The 12th of Zilhijjah :—In case of one's failure to offer sacrifice or perform *Tawaaf-i-Ziyarat* even on the 11th, one should comply with these two requirements on the 12th. Otherwise, the only duty for this day is to perform *Rami* at all the three *Jamaraat* in the afternoon just as on the 11th of Zilhijjah. If one does not leave Mina on the 12th before sunset, he is required to perform *Rami* at *Jamaraat* on the 13th also.

Tawaaf-i-Wada :—For those living outside the boundaries of Meeqaat, it is *Wajib* that at the time of their departure from Mecca, they perform *Tawaaf-i-Wada*.

Visit to the Sacred City of Medina :

Next to Hajj, the highest eminence and the greatest blessings consist in paying a visit to the most sacred Mausoleum of the last of the Holy Prophets, the beloved Messenger of Allah, Muhammad (*Sallallahu alaihi wasallam*). Maximdm love and respect for the Messenger of Allah (*Sallallahu alaihi wa sallam*) are essential for every

Muslim. One must, therefore, have a natural desire not to return from Hajj without paying a visit to the Holy Mausoleum. Furthermore, presence at the sacred Mausoleum and offering Salaat-o-Salaam in person to the Holy Prophet (*Sallallahu alaihi wa sallam*) bear so great a reward and blessings as cannot possibly be had by offering *Salaat-o-Salaam* from a distant place. At the time of leaving Medina, one should offer two Raka'at *Nafil* prayer in *Masjid-e-Nabavi* and then offer *Salaam* in front of the sacred Mausoleum and beseech Allah that He may render his return journey easy for him and take him to his family in peace and safety. Allah may guard him against all evils. Visit to Medina is proper, rather preferable, also before Hajj.

These questions have been dealt with in the light of Hanafite Fiqh. For further details one had better consult a Guide.

اللهم صل على محمد ، وعلى آل محمد ، كما صليت على إبراهيم وعلى آل إبراهيم ، إنك حميد مجيد ، اللهم بارك على محمد ، وعلى آل محمد ، كما باركت على إبراهيم ، وعلى آل إبراهيم ، إنك حميد مجيد .



اعتاد پر مشتمل پریس کرہی.

Dear Sir,

1. The Trust does not collect any fund nor anybody has permission to do so. However, everybody can participate in this holy work and Sadqa-e-Jaria. Efforts for Tableegh-e-Islam and improvement of the society is compulsory in this stage. Persons who want to take part, may send donations through Bank Draft or Money Order directly or can deposit in our Account No. 775 with **Habib Bank Limited, Lashella Market Branch, Nishtar Road, Karachi.**
2. Persons who need the literatures every month, they may become member of the Trust. Those persons are required to remit Rs.250/- per year alongwith the Membership Form in case they are residing in Pakistan and Rs. 600/- in case they are residing outside Pakistan. The amounts sent over and above the said limit will be treated as donation for Sadqa-e-Jaria. Membership fee is not the price of any book and literature but it is a contribution towards Sadqa-e-Jaria. Its sole purpose must be only to please God.
3. Please obtain these literature and books from the Trust at concessional price and distribute among your friends and students. It is the easiest method to obtain the Islamic knowledge and to teach the same. In addition to Urdu literatures, translation in Arabic, Persian, English, Sindhi, Balochi, Pushto and Gujrati are also available.
4. It is necessary for the members to mention their membership number in their correspondence. Other persons may mention their name and address clearly, otherwise the compliance will not be possible.
5. Please ask for the price list of Holy Quran, Tafseer, Hadees Sharif and religious books as well as our publications in Urdu.
6. Information on the Trust's social, religious and educational services and the method of your participation in them may also be obtained, including the Trust's Annual Report.
7. The Trust is rendering invaluable services in the Northern Areas of Pakistan and Chitral where construction and repair of mosques, establishment of religious universities and running of the Quranic schools have been undertaken. These services are Sadqa-e-Jaria in which you are invited to participate.